

JENKYN — A SLEEPING SICKNES

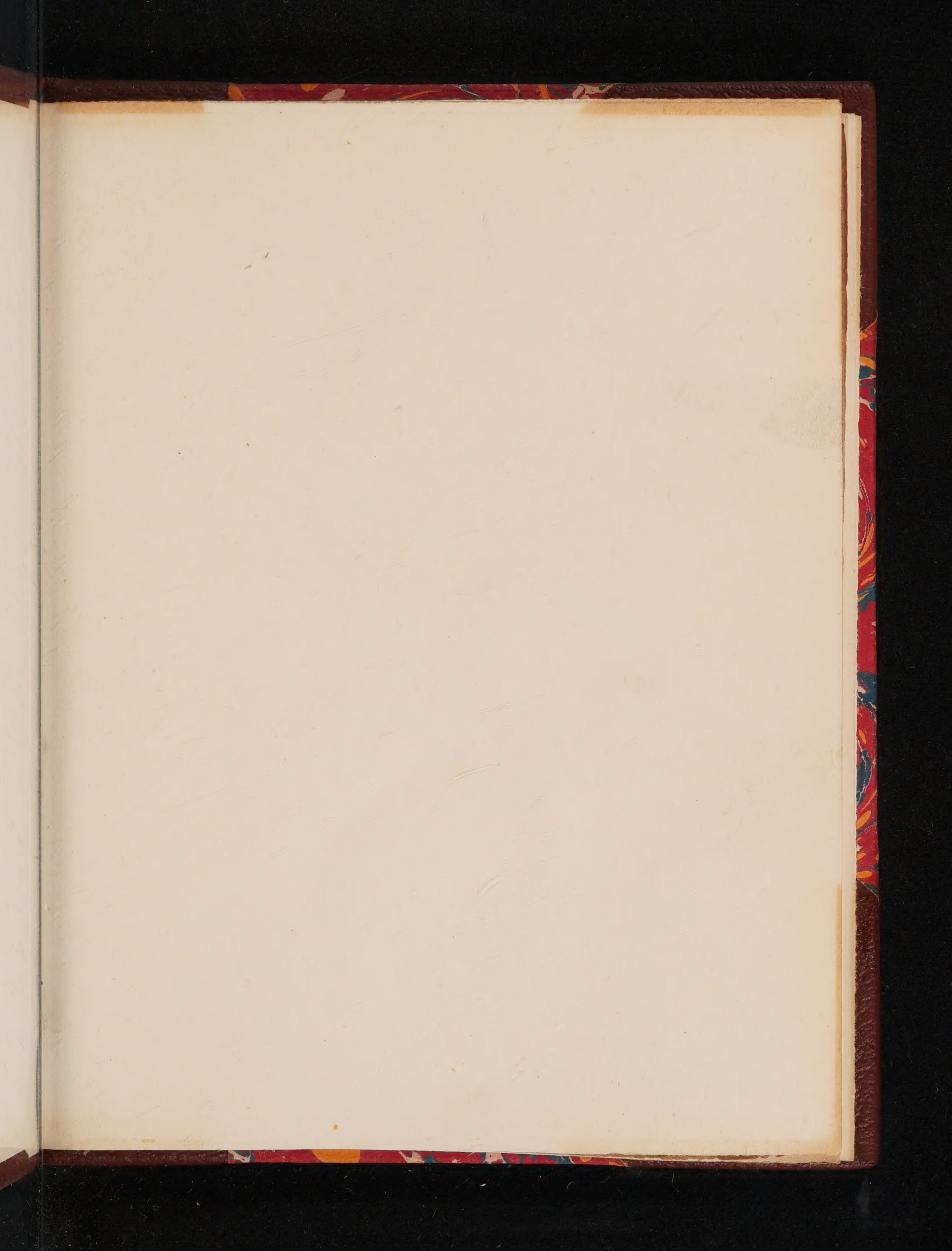
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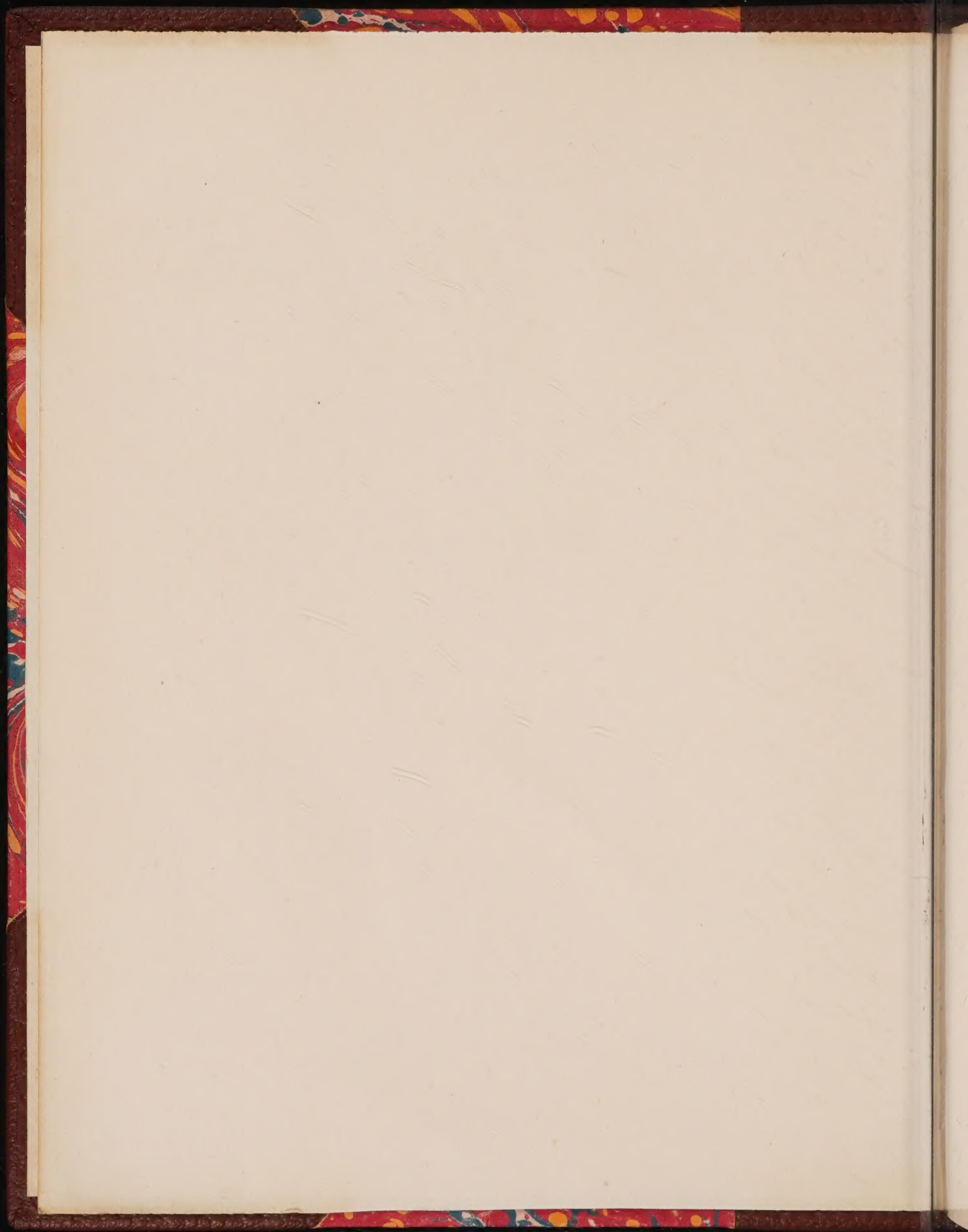


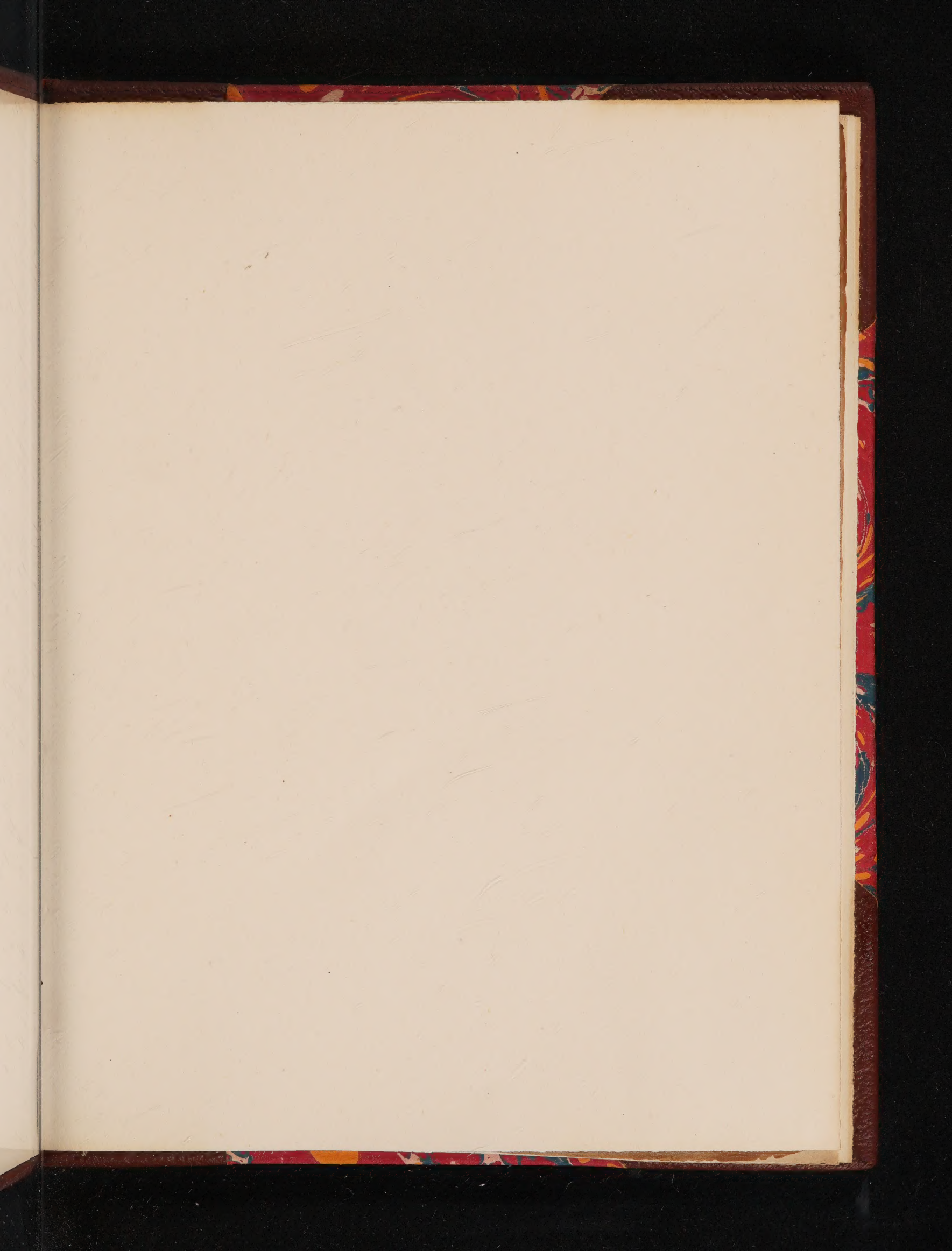


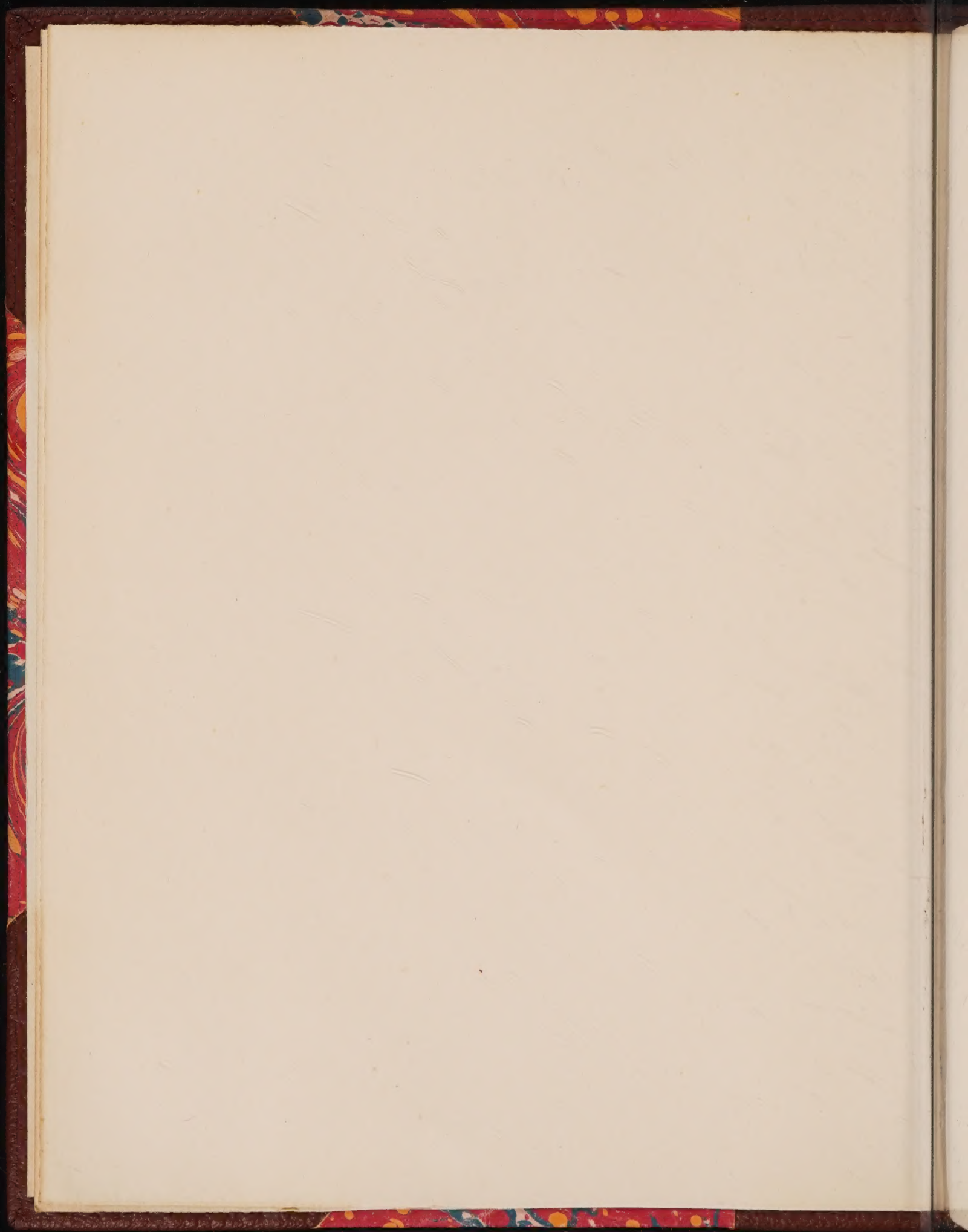


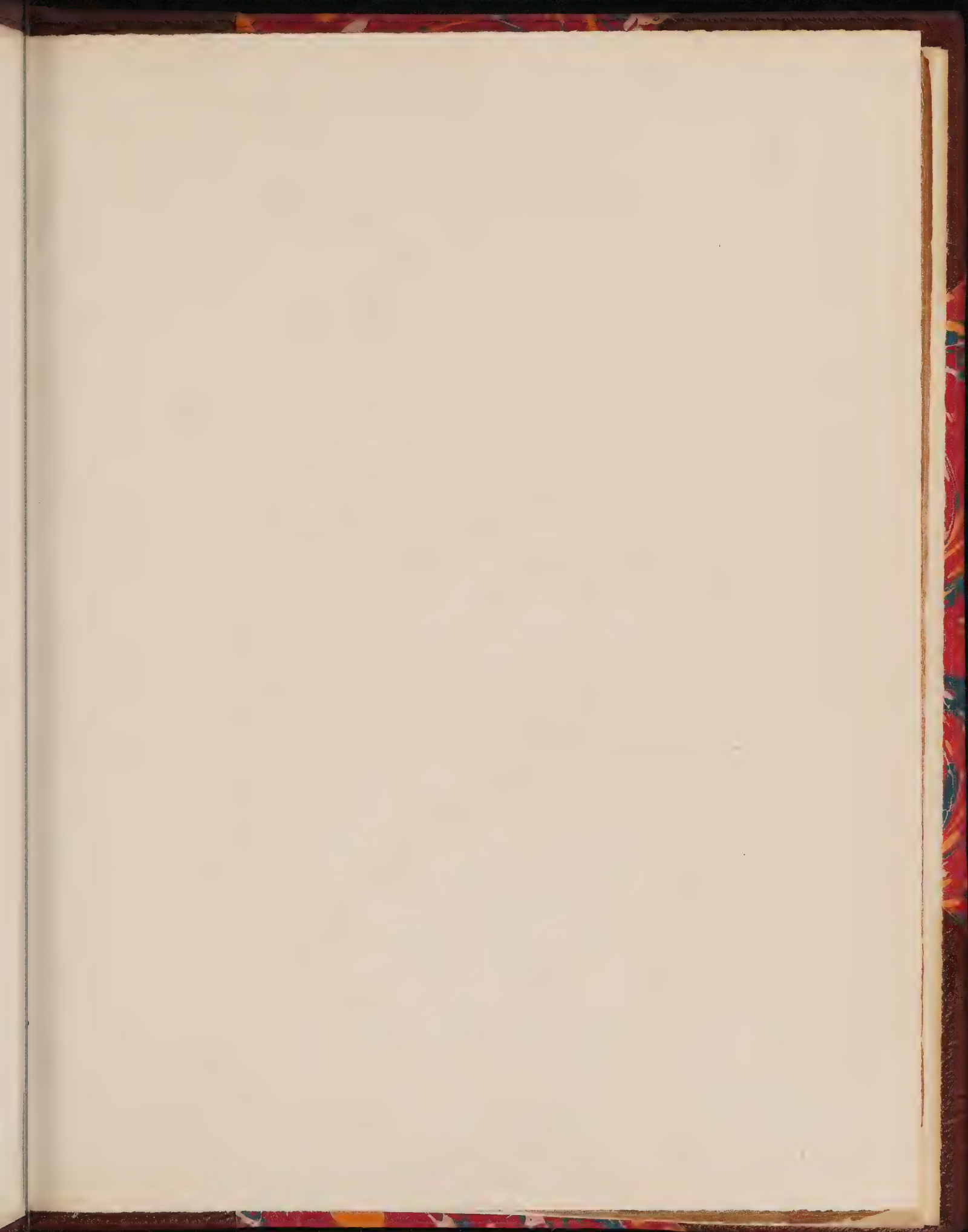
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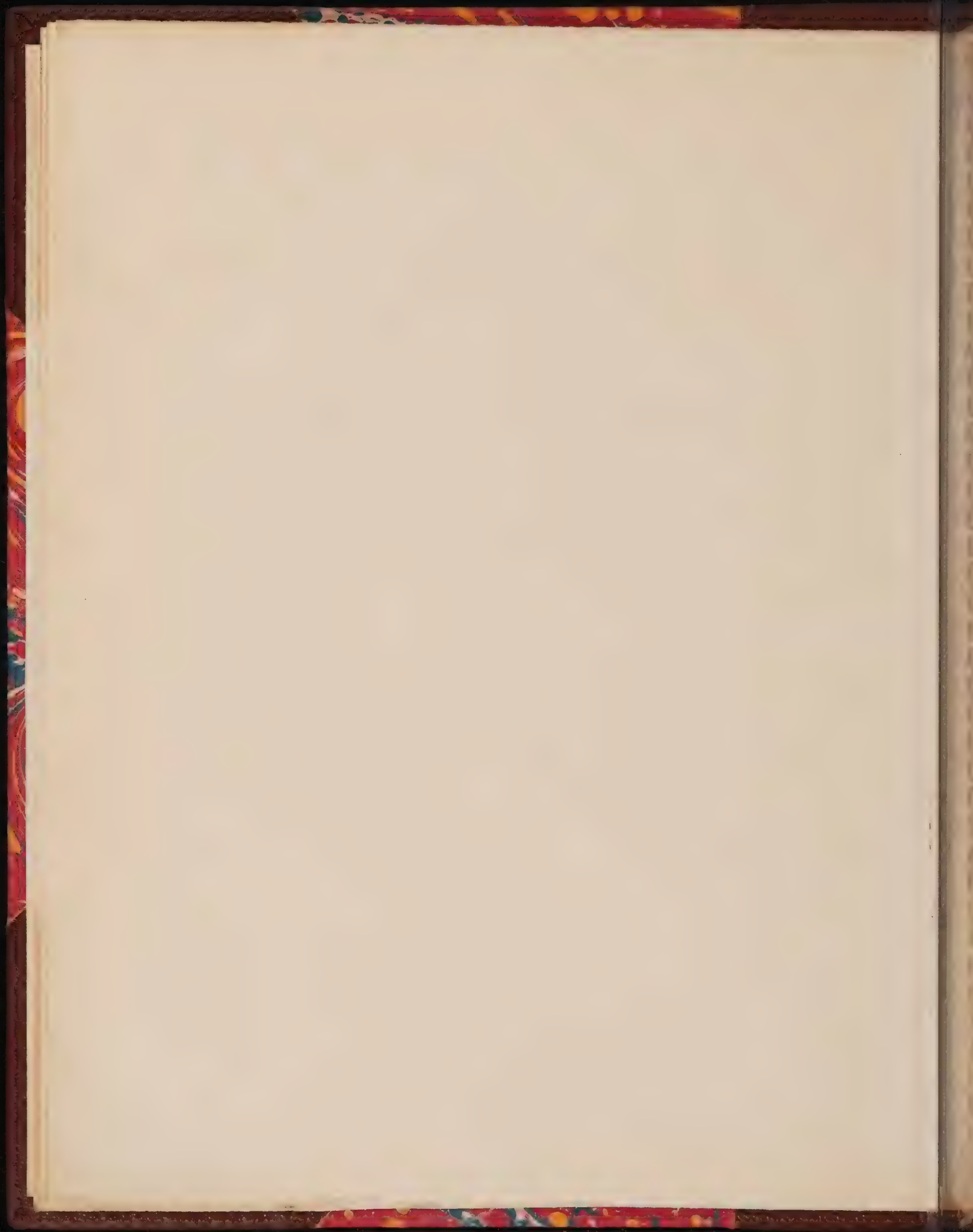












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A
SLEEPING SICKNES

the distemper
OF THE TIMES:

As it was discovered in its
Curse and Cure.

In a Sermon Preached before the
Right Honourable the House of Peeres in the
Abby-Church at *Westminster* upon the 27th of
January, the day appointed for their So-
lemne and publicke humiliation.

By WILLIAM JENKYN Minister of
Gods Word at *Christ-Church London*.

Rom. 13. 11. And that knowing the time, that now it is high time to awake
out of sleepe: for now is our salvation nearer then when we beleaved.

1 Thes. 5. 6. Therefore let us not sleepe, as doe others: but let us watch and
be sober.

L O N D O N,

Printed by *W. Wilson*, for *Christopher Meredith*
at the Crane in *Pauls Church-yard*.

I 6 4 7.

THE EPISTLE DEDICATORY.

my Sermon, had so much of an Epistle to my hand as that it concerned onely your Lorchips.

My Lords, I beseech you to shake off this spirit of slumber.

1. *As it is hurtfull to your owne soules.*

2. *As it is hurtfull to the kingdome.*

Eph. 5. 14.

Heb. 12. 14.

Ioh. 3. 5.

For the former, labour for the quickning power of the spirit of Christ to awaken you that sleep, and to make you stand up from the dead; all rising to the highest pinnacle of honour, without this is but falling. The second death will not spare the noblest of you that have not a part in the first resurrection. Entomb not your noble spirits in the sepulcher, of sin and rottennesse. Peerage may come by the first, Grace onely by the second birth. Nobles are borne without spirituall life, and grace as well as the meanest; My Lords, I beseech you remember, that hee that is but a meere man, or a meere Nobleman, is a miserable man; and better you had never been either of them, then not to be more then either. The reason why you complaine not so much of your misery by nature, and of your Christ-les condition as others doe is not because you are lesse miserable or lesse without Christ then others are, but because you see it not so much as others do; nobility is no exception from those general rules, without holinesse no man shall see God, and except a man be borne againe he shall not enter into the kingdome of God. My Lords, the sepulcher and the scripture know no difference twixt robes and rags, peers and pesants. If poore men bee holy for themselves and you too, they shall go to heaven for themselves and you too: what thinke you of your selves, when you heare that men of low condition weep for and complaine of sinne, strive, and thirst, and wrestle for Christ, and you all this while remaine hard and secure, and regardlesse of Christ
and

THE EPISTLE DEDICATORY.

and your own soules? oh that you would instead of believing that you are too good for these things, feare I. Cor. I. 26. lest these things are too good for you; not many noble, is a dreadfull passage. And that none of the Princes of this world knew the wisdom of I. Cor. 2. 8. God. The Lords spirituall (so call'd) grew too temporall, but the Lords temporall cannot bee too spirituall; temporall pragmaticallnesse ruind them, spirituall practises must uphold you; the power of Godlinesse is the onely means to save your soules and the best to silence your foes.

Shake off this spirit of slumber as hurtfull to the kingdome, and that in two respects, of

1. Insensiblenesse.
2. Unactivenesse.

1. Bee sensible that the Church is wounded by the soule-stroying opinions of Antinomians, Arminians, Anabaptists, Seekers Anti-scrip turists, Antitrinitairans. &c. All which with many more have been more propagated these foure yeares of Church Anarchie then in fourscore of Church tyranny.

Bee sensible that the ministeriall function is by some denied, by others invaded, by corner preachers, a company who divide their houre between blasphemy and nonsense.

Bee sensible that the government which you have set up among us is so imperfect, and discountenanced (I tremble to say by whom) that it is rather a scorne then a curb to men disaffected to holinesse.

Bee sensible that our sacred Covenant is commonly either refused, or abused; and lookt upon by many onely as a Politique Stratagem to bee us'd while our miseries lasted, The Lord who was the witnesse of
our

THE EPISTLE DEDICATORY.

our taking it, will shortly bee our Judge for our breaking it. If wee will keep our covenant onely in our affliction; wee must looke againe for affliction to make us keep our covenant.

Bee sensible of the wants and 'poverties of learned and faithfull Ministers, let it never be said that they who under Bishops were overcome by batteries should under the Parliament bee overcome by starving.

2.Sam.23.17. Be sensible of the Cries of the Fatherlesse, the Widowes, the oppressed, the delayed, the maimed, the wounded, whose services have been your safties, and their bloods your Honours, your Estates, your ornaments, your lives.

Be sensible of the taxes, and pressing burthens of the poore wasted Kingdome; The poore Countryman complaining that he is a long time sweating & smarting to gather that which a little breath shall bestow by thousands upon those that are as farre from want as worke, and some say, as farre from worth as either.

Be sensible of this fauours Cities love, care, cost, blood; Let her not suffer by protections or any other needlesse burthens, by her losse (or yours shall I say) of her faithfull Ministers; Your Lord-ships noble resentment of her religious and loyall Petitions, hath several times refreshed her, goe on in answering them as you doe.

2. Cast off the spirit of sleep in respect of unactive-nesse. Be active in reforming in the fore-mentioned particulars: sleep not away your summer seasons. The Lord grant too much of it be not spent already. Let not those richly laden opportunities which have beene safely brought through a raging Sea by vigilancy, be cast

THE EPISTLE DEDICATORY.

cast away in the haven by sloath. Let it never be said that all are active but those that should be so. The activenesse of particular men for themselves is rather noted then liked; God hath beene active for you and us; he hath given us more then ever we lookt for: we him, lesse then, nay contrary to what wee have covenanted. What would become of your Honours if God lay you aside like broken vessels, and say I take no delight in using such for my service, or should Christ say to you concerning his cause, as once he did to his Disciples concerning himselfe. Sleep on now and take your rest, behold the houre is at hand, and my cause is betrayed into the hands of sinners; The prevention of which as it should bee your Lordships care, so it shall bee the prayer, My Lords, of

Ma. 26. 45.

Your faithfull Servant and

foule-remembrancer.

WIL. IENKYN.

A

THE HISTORY OF THE
LIFE OF JOHN DE Witt
BY JOHN DE Witt
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A
 SERMON PREACHED
 to the Right Honourable House of
 Lords, at the late fast January
 27th 1646.

ISAIAH 29. 10.

*The Lord hath powred out upon you the spirit of deepe
 sleepe.*



His Prophet *Isaiah* is famous both for *Introduction.*
promises and threatnings : for pro-
miting Comforts ; for threatning
judgements. 1. When he promiseth
mercies hee ordinarily intermixeth
spirituall with temporall mercies.

2. When he denounceth judge-
ments he often threatens *spirituall* as well as *temporall.*
 For the latter, viz. *Judgements denounced,* In this chap-
 ter he threatens *temporall Judgements* to verse the 7.
 and *spirituall* to the 15.

1. For *temporall judgements* ; 1. He tells us against
 B whom

2 Sam. 23. 20.
Benajah is said
to slay two Ly-
on-like men
for strength,
the word being
there also
Ariel.

whom he denounceth them: against *Jerusalem* called, 1. *Ariel*, v. 1. 2. *The Citie where David dwelt*. *Ariel* signifieth the *Lyon of God*; *Jerusalem* being so called either 1. because of its potencie and strength; as the *Lyon* is the prince of beasts, so was *Jerusalem of Cities*, and *Judah* in which Tribe *Jerusalem* was, is Gen. 49. 9. called a *Lyon* and a *Lions whelpe*, and to set out the greatnesse of this power 'tis also called here a *Lyon of God*, an usual expression to denote the excellencie and greatnesse of a thing. 2. *Jerusalem* is by some thought to be called the *Lyon of God* in regard of the Temple and Altar therein, which hath the same name, Ezek. 43. 15, 16. because they look't upon their Temple and Altar as *their strength*, and trusted more in that then in all their other supplies, thinking that so long as they had them, they had God among them; or in regard of the abundance of sacrifices which their Altar devoured even as the *Lyon* devoureth beasts. 3. *Jerusalem* is thought by others to be termed here by the Prophet the *Lyon of God*, in regard of its fiercenesse and cruelty against the servants and messengers of God as the *Lyon* devoureth the Lamb according to that of Jer. 12. 7, 8. *I have forsaken my house, &c. My heritage is unto me as a Lyon in the Forrest, it cryeth against mee*; 2. *Jerusalem* is called the *City where David dwelt*; whereby God would blast and slight the vaine opinion of their worth and goodnesse and priviledges, because *David once lived there*.

2.

2. In this denouncing of temporall judgements, he opposeth their security, whereby they promised to themselves, in regard of the delay of vengeance and their daily sacrifices, safety and peace, add ye year to year let them kill sacrifices. verse 1.

3.

3. He foretelleth the judgement that should befall them;

them ; *I will distresse Ariel, I will campe against thee round about, and lay siege against thee*, verse 2, 3. And this the Prophet further amplifieth, 1 from the Low-
ness of their condition, that extreame contemp-
tibility that hereafter they should lie under. They
shall *bee brought downe, and speake out of the ground,*
and out of the dust, as one that hath a familiar spi-
rit : q.d. though now thy voyce is proud and thunde-
ring, though now thou liftest up thy selfe against my
threatning Prophets, yet when my judgements shall
befall thee, thou shalt rather whisper then speake,
thou shalt be so fearefull, and poore; even as the fami-
liar spirits send forth a trembling, sad, soft, whispering
voyce out of the earth to those that enquire of them,
verse 4.

4.

2. The Prophet amplifieth this judgement that *Vide Calvin*
should befall them from the *in efficacie of all those helps* *in Loc.*
and helpers that should come to them for their assi-
stance; all the multitude of strangers that should come
to help them, against God should *be as the chaffe and*
dust : God would as easily puffe them away, and ruine
them, with his storme and tempest and thunder. verse
5, 6.

The spirituall judgement that should lye upon
them all this while their Calamity was in its nea-
rest approaches, was *an insensible regardlesse, secure*
temper of soule, takeing no heed, giving no regard to
all these dismall denuntiacions.

2.

Which wretched distemper under their approach-
ing Calamities is set out under a 3.fold resemblance.

1. Of a sweet and delightfull dreame, whereby de- *Vide Calvin.*
luded Persons please themselves with thoughts of
food and fullnesse, though hungry and empty. v. 8.

B 2

2. Of

2. Of a drunken staggering Person, that regards not what the dangers are that hang over his head; A spiritual drunkenesse (worse then that with wine) had invaded their hearts and heads, whereby Reason was so clog'd and dul'd, that nothing was perceived that was preached. v.9.

3. Of a deepe and dead sleep, even the Spirit of it; whereby their senses were (as it were) so stupified and benumbed, that did the Prophets cry and call in their eares never so loud they would yet lye still, and not stirr up themselves to shun, or prevent the dismall judgements that were seizing on them. *The Lord hath poured out upon you the Spirit of a deep sleep.*

In the prosecution of which words; All that I shall doe, shall be reduced to these two heads.

1. First to explaine the *Text* in the particular parts thereof.

2. To gather and handle one particular observation from the severall parts thereof so explained.

1. For the first; I shall open this *Text* in these four following *Parts* and *Branches*.

1. The kinde and nature of the judgement that had here befallen them; *a deepe sleep.*

2. The measure and degree of it, which is set forth by a double expression.

1. The word *Spirit*.

2. The word *pouring*.

3. *The Object*, or who they were upon whom this deep sleep was powred. *viz. The Iewes, you.*

4. *The punisher*, or the party inflicting this judgement, *the Lord.*

1. The kinde and sort of the punishment, it was *a deep sleepe*, In the Hebrew *Tardema*, a word that signifies

fies such a sleepe as doth so stupify and benum the senses, as that the person on whom it *seisseth*, can very hardly, by any meanes used, *bee awaked*. *Somnus gravis & profundior, ex quo difficulter quis excitatur*. And this may appeare, both by the consideration how the Scripture useth it in other places, and also how it is rendred by Interpreters; *Adam is said to be in a deep sleep. Gen. 2 21.* In so deep a sleepe, that a rib was taken out of him, and yet he perceiv'd it not. *Saul was in a deep sleep from the Lord*, and notwithstanding his speare and his cruse was taken from his bolster, nay, notwithstanding his mortall enemy (as he supposed him) was very neare him, yet he awaked not *Sisera was so fast a sleepe. Judges. 4. 21.* that *Jael notwithstanding* her approaches, her nayle, her hammer, and smiting did not awake him. *Jonah was so deep a sleep. Jonah. 1. 6.* that Leopardy of life, by reason of the tempestuous raging of the Sea, did not at all affect him, nay, *Psal. 76. 6.* the destruction and the totall overthrow of the Chariots, and Horsmen are set forth by this expression of deep sleep. Now in all these places either the word *Tardema* herein the Text, or a word, purely of the same signification, and coming from the same roote, is used, which roote is *Radam* Signifying to be overwhelmed with sleep.

The Septuagint render this word severall wayes. Sometimes by *θαυρος* a word that signifies such an astonishment by reason of fear, as that a man is not himselfe, or knoweth not what hee doth, sometimes they render it, by *ἐκστασις* which signifies a mans going out of himselfe. Somtimes they render it, by *κατάρσις* a word that the Apostle makes use of *Rom. 11. 8.* where my text is alledged A word which doth notably set out the nature of this
 deep

Pareus. Oseander.

Chrysost. Theophilast.

Willet. Par.

deep sleep; according to what-ever interpretation we consider it Beza, Hesychius, Tollet, derive this word *κατά-
νυξις*, used by the Apostle, from *κατα* and *νύξ*, and so it signifi-
eth a deep mid-night sleep, others derive it from *καταρύσσω*,
which signifieth to prick or to wound; and so either this
word imports such a sleep as out of which all the pinching
and wounding, & pricking cannot raise a man, or such a
sleep as whereby a man is so fastened and nailed downe
to his sloth that there is no parting them; or such a sleep
as whereby a person is as one that is so pained with his
wounds that he regardeth nothing which is said to
him; *transpunctæ mentis alienatione demens*. Which
way soever we understand (though I prefer that in-
terpretation of *κατάρυξις* which imports such a sleep as
whereby a man is so deeply seiz'd upon with it, as that
no wounding or pricking awakens him) which way so-
ever I say we understand it, we must needs conceive it
to bee an extreame deep sleep; not bodily, but spirituall,
not a binding of the animall Spirits and senses, but a
spirituall torpor and benumbednesse of Soule under
all the dispensations and dealings of God, whereby
the soule is in such a temper state and posture, as the
body in a dead and deep sleepe liable to all enemies
vnactive though there bee never such crying to it for
help, self-soothing in the midst of all dangers; Insen-
sible of any stirrings, and unwilling to be awaked.

2.

2. The degree or measure of this punishment, Is set
downe in the Text in a double expression.

1. The spirit of sleepe.

2. The spirit of sleepe poured out.

1. For the word *spirit*, it very aptly and fully sets
out the vehemency and depth of this sleepe, The vi-
olent & propens motions or addictednesse of a person

Numb. 5. 14.
Zec. 12. 10.

to a thing being set out in Scripture by this word spirit. Es. 19. 14.
Hof. 4. 12.

1. Because these *eager inclinations* are furthered by the spirit, either good, if they be good inclinations, or a bad spirit if they be bad inclinations.

2. Because these *inclinations* are seated in the spirit of a man, carrying the whole man according to its owne bent. *Propensiones
vitiosæ a malo
spiritu excitatæ
impetus satani-
ci. River in
Hof. 4. 12.*

3. Because the spirit of a thing doth frequently be- token force, energie, power, efficacie; the spirit of any thing being the strength of it and vigour. So the Scrip- ture expounds the spirit of *Elijah* by the power of *Elijah*; and so the spirit of sleepe is the efficacie, and force, and strength of sleepe that had seized on them. Luke 1. 17.

2. To the making of this *spirituall judgement* more full, 'tis said that this deepe sleepe was poured out, &c. In the Hebrew *Nasak*, a word that hath two significa- tions according to the different nature of those things (moist or dry) about which it is spoken; both very apt to set forth the degree of *this sleepe*.

1. Being used concerning the pouring out of liquid and moist things, it signifieth *effudit* or *perfudit*; he hath so poured it out upon you, that it is run all over you; it being mostly applyed by the Scripture to the pouring out of the drinke-offering upon the sacrifice, which drencht it & ran over it. So of the oyle, that was poured out on *Jacobs pillar*: here therefore when 'tis said (in Jer. 32. 29. 7.
18. this sense) that a deep sleepe is poured on them, the mea- Gen. 35. 14. ning is, they are soak'd in it, steeped in it, drencht, drown'd in it. The 70. render it *πληθύνω*.

2. Being used concerning dry things, it signifieth to hide all over, to cover, even over head and eares, no part of the thing covered, being to be seene, and so 'tis

'tis applyed to the *Covering of sin* that makes a man *bles-
sed*, Psalm 32. 1. none of his sins being to be scene, here
it being used, it imports such a *Covering* with a *deepe
sleepe* as that no part is free, every part having this spi-
rituall benumbednesse seizing upon it; they were all
over, *all parts and degrees of men in the Kingdome un-
der the power of this deep sleep*, head, ears, eyes, arms,
legs, Rulers, Prophets, Priests, people, as afterwards
God speaks particularly and distributively.

3. *The object*, or the persons on whom this punish-
ment was poured, exprest here in the word, *you*; A
word whereby is intimated both the generality of the
judgment; upon the body and bulk of the Kingdome
is this judgement inflicted: and their pertinacy and
setlednesse under it, that it was poured out upon *them*
that were so often reprov'd, and stirred, and call'd up-
on by the Prophets, to awake: nay a people that had
judgment even at their doores, and ready to fall upon
them; it being neare in point of *execution*, and farre off
in point of their *apprehension*.

4. *The Punisher* or the party inflicting: *Jehovah the
Lord*: He doth it in wrath and fury. God being here
to be considered not as the *Author* but the *Ultor*, as the
avenger, not the worker, not as *effector* but *inflictor*,
not as the causer of it, but the punisher with it; God
not infecting any with this *spirituall benumbednesse*, or
infusing it into any where it was not before: but puni-
shing those further with it who had it of themselves.

For the further explication of this, note 3. things a-
bout this spirituall distemper of a *deep sleepe*.

1. *Naturalis propensio*, or *inclinatio*, a naturall desire
to be at rest; a readines to wish and tend to our own
peace and preservation; and *this inclinablenesse to
selfe-preservation*, is of God.

2. *Irre-*

2. *Irregularitas*; the distemperature of the soule in soothing it selfe with thoughts and apprehensions of peace, in a course of sin, against the threatnings and commands of God. *A blessing ones selfe in heart, saying I shall have peace, though I walk in the imagination of my heart*; this is not of God, but from our own corruption. Deut. 29. 19.

3. *Asquithia* A just reward and recompence by way of punishing and avenging the corrupt and obstinate inclination of the soule in sin notwithstanding all the meanes of grace, with more benumbedness and spirituall sloth: and this God doth (I say) only as a Judge and an avenger, and that severall wayes.

1. By removing and denying the outward meanes of grace for contempt of them; which meanes were ordained for the awakening of people out of the sleepe of sin; as Sermons, corrections, admonitions.

2. Denying the inward operation of his spirit, where he gives the outward meanes of grace: restraining his efficacious exciting grace; and so God is *removens prohibens*, denying that grace which he is not bound to give; which grace would have hindered them from this distemper.

3. By a judicall tradition of these selfe-soothers up to that power and spirit, which shall more close and claspe up their soules in this spirituall distemper; and so God delivers people up to Satan and to their owne hearts when he sees that people more obey them then him, listning to their *allurements*, more then to Gods *incitements*, when God saith judicially, let him that is filthy, be filthy still; I deliver him up into the power both of Satan and his owne heart; thus 1. King. 22. 22. 23. The Lord sent a lying spirit to perswade Ahab. so Psal. 81. 11. 12. I gave them up unto their owne hearts, and

C they

they walked in their owne counsellis.

*Utrix miseri-
cordia.*

*Blanda patrum
seges facit in-
dulgentia natos*

*Satius est ut
vini qualem-
que mihi infe-
ras domine, quā
parcens mihi,
me in meo tor-
pore securum
derelinquere
Aug-*

4. By offering and laying such occasions before men, as God knowes they will abuse to the soothing up themselves against all his awakening administrations, as impunity, long life, Friends, Honour, &c. Which not sanctified, the corrupted stomack turns into poyson against it selfe; In which respect 'tis infinitely better that God should correct us so, as to awaken us though with never so much severity, then by sparing and prospering us to let us sleep in sinne, so that wee awake not till it be too late.

I now proceed to the second thing I propounded to you; viz. to Collect and handle a practicall observation from the former Parts thus explained and it shall bee this

Obs.

Obs. For a deep sleep, in the spirit of it, to bee powred out upon a person, or people by God, is a very sore judgement. 'Twas this that was the greatest part of Ariels punishment. The soule of his judgement; not his being under this temporall calamity of a strait siege and Captivity, but in being a sleep when that it came. And 'tis very observable that *this is the judgement* that all along in the new Testament is in a manner onely taken notice of; it being mention'd (by way of alledging that of Esaiah. 6. and 9.) by all the foure Evangelists, as also by Luke. in the 28. Act. and Paul. Rom. 11. 8.

Now for the prosecution of this observation, I shall shew but two things.

1. Wherein it appears that this is such a sore and dismall judgement.

2. What use to make of it.

For the first; I shall shew you wherein the greatnesse of the judgement appeareth in the foure parts of the Text before

before explained, and in the Text used by the spirit of God to expresse the dismallnesse of this judgement of a deep sleep.

The first whereof is the kinde of the judgement said to bee a deep sleep, which in the very nature of it denoteth five things, all which are very panall, & dreadfull.

The greatnesse of this judgement of a deep sleep proved from the 4. particulars in the Text.

1. The first thing that a deep sleep holdeth forth, is liablenesse, and obnoxiousnesse to judgements, unarmednesse in the midst of dangers; A man in a deep sleep, is in no condition to hinder an invader, hee lyes naked to the fury of every enemy, hee is not in a posture of makeing any resistance; like a feild without a fence, a City without a watch; like *Samson* in the midst of the *Philistines* without his locks; This spirituall sleeper though judgements approach, approacheth not to his towre, he maketh not the name of the Lord his refuge; hee clozeth not himselfe up in the wounds of Christ by faith, he labours not by repentance to expell those enemies of his soule, his finnes, which will open the doore to every judgement, but securely harbours them within; he labours not by prayer to seeke helpe from one that is able to keep him, he armes not himselfe with preparednesse to meet his God; hee is ruin'd without resistance; the fire of vengeance devoureth him as stubble, he is one fitted for destruction, 'Tis a greater punishment to be without punishments, and yet to lye naked and liable to them, then to bee in the midst of them, and yet to bee above them; A sleeping sinner spends all his time to fence his estate, his family, his name, his health; but his soule when death and judgement approacheth, lyeth open and exposed; hee takes much care to lock up his rubbish and lumber that are not worth the keeping or takeing away, but regards not to

1. From the kinde of the judgement, and so it denoteth 5. things, all very panall.

preserve his treasure, his jewell, his soule, but throws it among his enemies.

2.

The second thing that this judgement of a deep sleep holdes forth, is *selfe-soothing* and *flattery*, security, selfe pleasing, and this is the ground of the former, hee is dreaming of a Kingdome when *Iaels naile* is nearer his Temples then a Crowne; hee (*as Ariel in the context*) fancies himselfe at a richly furnished table, where are all manner of delicacies, but when he awakes ther's

Dut. 29. 19.

a starved empty stomach; *This spirituall sleeper*, in the hearing the words of the curse, *blesseth himselfe* in his heart, and saith hee, shall have peace, hee goeth on in sinne as if hell were a notion, judgment a fable, and as if the threats of the scripture were but some gaine-full inventions to uphold the Ministers maintenance; If God give him abundance in this life, hee secretly smiles at the severest denunciations; and inwardly applauds his own safety and integrity, *as Ephraim. Hos. 12.*

Hos. 12. 8.

8. Notwithstanding all the Prophets could denounce, *said, yet I am become rich, I have found mee out substance* All flattered ones are in danger, but the selfe flattered are in the greatest; when they shall cry *peace, peace. 1.*

1. Th. 5. 3.

Thes. 5. 3. Then suddaine destruction shall come upon them; peace with ones selfe accompanied with warr against ones God is the worst of warrs; *soule-soothing is soule slaying, he that would be ever safe must be never secure*; judgements that befall the selfe-flatterer come not more *inevitably*, then *greviously*. The same judgement that befalls them with others, makes them more miserable the others, in regard they expect to be happier; *judgment unthought of is judgment intollerable. They spend their days in wealth, & in a moment they goe down to the grave; a doleful mirth! better is that hel that makes*

Job. 21. 13.

way

way for heaven, then that heaven that makes a way for hel, the selfe deluders happinesse is a fooles Paradise: never was it known that they were quiet to eternity, that were not disquieted in their sinnes here. The hell upon earth is to be in the way to hell, and yet to think that the course is steer'd toward heaven.

3. This judgment of a deep sleepe comprehends the punishment of *unactivenesse*, *unserviceablenesse*, and *unprofitablenesse* in the midst of all opportunities and exigencies whatsoever, whether they be the particular exigencies of our owne soules, or of the Church of Christ. The worke is great, but there is no labourer; This spirituall sleeper is a *summer-sluggard*, a *harvest-sleeper*; he stirs not up himselfe to lay hold upon God & life: he seekes not the *Kingdome of God and its righteousness*: he *strives not to enter in to the straight gate*: he *offers no violence to the Kingdome of heaven*: he workes not out his salvation: he wrestles not in prayer: he lives as if he had nothing to do in the world; heaven is not his businesse: he is, but he lives not, as far from doing any worke in the very evening of his life, as hee was in the dawning of it; Lived he hath like a drone all his dayes, as if he had been borne to looke on: glorious opportunities are before him; every Sabbath, Sermon, Ordinance are full seasons of grace, a rich prize: but he hath no heart, no hand; And for the Church of Christ be the straits thereof never so great, the work never so abundant, its exigencies never so urgent, this spirituall sleeper takes his rest, but takes no paines, *he helpes not the Lord*; may but he be warm in his own feathers, he regards not the dangers of the house, he is a meere *mute and Cipher*, a *nullity in the world*, a *superfluity upon the earth*, *Jeremiah's rotten girdle good for nothing*, or like *Jer. 13.*

Ezek. 15. 3.

the branches of a Vine, which are but weake and unusefull, good to make no beams or rafters of; he prayeth not, he counelleth not, he contributeth not, he is in a deep sleep, and hath lost his hands; such a kinde of sleep as this, to a Saint, would be the greatest unquietnesse; serviceablenesse is his heaven; this life would bee nothing worth if he might not get Christ and (instrumentally) give him.

*Insanus contra
medicinam.*

*Pars sanitatis
velle sanari.
Seneca.*

4. This judgment of a deep sleepe comprehendes the punishment of *unwillingnesse* and lothnesse to have any disturbance & stirring by any that come to awake. This sluggard is in his warm down, or in his midnight repose, and hee loves not to be molested. Yet a little more folding of the arms likes him; This spiritual sleeper loves not any that stir him, he accounts them his greatest enemies and tormenters; he that useth means may die: but he that *refuseth* all helps of recovery must dye; what will become of those that say to the Prophets *prophecie* not, that are mad against the medicine, that cannot endure sound doctrine, that shut their eyes against the Sun, and stop their eares against the sound of the word; thus it is with this spirituall sleeper; he is angry with every one that makes a noise, that will not suffer him and his lusts to live together in quiet. Hee that counts the word a burthen here, shall feelee another burthen hereafter.

5. Lastly, this judgement of a deep sleep denoteth *insensiblenesse*, regardlesnesse under the threatnings, noyses, wounds, and all other administrations used by God to awaken him: what-ever God saith or doth the spirituall sleeper layeth it not to heart, so as to get any good by it; take it in these five particulars.

1. He is insensible of danger, like a drunken man that sleeps

sleepes on the top of a mast, neare dangers in regard of execution, farre from them in regard of apprehension; he puts far from him the evill day; An awaked Christian foresees the danger, and provides accordingly: a sleeping sinner feares nothing, feeling only troubles him; and that too when 'tis too late.

2. He is *insensible* of the loudest noyses, severest denunciations; *line may be upon line, precept upon precept*, Minister after Minister, and all doe but fatten his heart and deafen his eare; the most effectual warnings, the lifting up the voice like a Trumpet, the shrillest denunciations work not upon him; the *Lyon roares*, but he *trembleth not*. 2. Isa 28. 13.

3. He is *insensible* of being uncovered and stript of any comforts and supplies; though God pull off his cloaths, take away friends, children, estates, health, plenty: though the water-pot and the speare be taken from the bolster he stirs not, like the hen which loseth her chickens one by one by the devouring Kite; when one or 2 or 3. are snatcht away, she still continueth to pick up what lyeth before her.

4. He is *insensible* of the stirrings and joggings that are given him in his sleepe, the faithfull admonitions of friends. *Rebuke a scorner*, and he hates both rebukes and rebuker. Though often reprov'd hee hardens his necke: he and his distemper are so nail'd together, that reprehensions sever them not. Prov. 29. 1.

5. He is *insensible* of woundings, maimings, the very fetching out his blood. *They regard not the workes of the Lord: they refuse to receive correction when the hand of the Lord is lifted up, they will not see.* Gray hairs are here & there upon them and they know it not: though smitten, they revolt more and more. *Adams rib was taken* Esa 5. 12.
Jer. 5. 3.
Hos. 7. 9.
Esa 1. 5.

ken out of him and he felt it not. The storms & waves fight against *Jonah*, and he observes it not.

The spirituall sleeper is insensible of judgements in threerespects.

1. *Hee is insensible who wounds*; he thinks not of the hand of God in the miseries that befall him; hee onely lookes at man, and thinks not that 'tis God who gives him to *robbers and spoylers*; he lookes not upward as *David* when *Shemei* revil'd him, did; hee considers not that he hath *negotium cum Deo*, to doe with God when men hurt him: but all his study is how to avenge himselfe upon, or reconcile himselfe unto the instrument, who indeed was used by the hand of providence to do what was done against him; his endeavours in this respect beginning at the wrong end, for God hath a *negative voyce* to all overtures of peace and friendship between man and man; the hand that cuts can onely cure; the God that wounds can only heale; any structure of amity betweene man and man will soone fall that is not set upon the foundation of a peace with God.

2. *Hee is insensible why he is wounded*: of the deserving cause, *sinne*: as he lookes not upward, so neither lookes he inward: he is not driven by what he feels, to observe what he doth, *no man saith what have I done*; he searcheth not his heart to finde out the *Jonah* when the *storm* is risen about him. He traceth not the sin, *the beast*, by the *vestigium*, the print of punishment that it hath left upon him: nor laboureth by the streame to goe to the head from whence it issueth; Every thing shall be blamed sooner then sin; his *carelesse servants*, his *disobedient childe*, his *cheating Chapman*, his *treacherous Commander*: but here is not a word of sinne all
this

this while. Nay rather then that shall be blamed, the fault shall be laid upon those that are his greatest friends, and haply most of all desire his good. As 'tis evident in the dismall example of *Saul* who in all his affrightments flew upon innocent *David*, and never lookt into himselfe, Nay, rather then sinne shall bee blam'd, cryes out upon that which is not, as his hard hap, his fortune. &c.

3. *Hee is insensible of the way to cure his wounds and the true way of winding himselfe out of his miseries.* The people. *Hof. 7. 10.* In the time of their calamitie and declining, and when their gray haire were here and there upon them, returne not to the Lord their God, nor seeke him, for all this, and v. the 13. woe unto them for they have fled from me; they flye to *Egypt* and *Assyria* but they fly from God who only can help & v. 16. They return but not to the most High, they are like a deceitfull Bow; and the like complaint is that of *Isay*, *If. 51. 20.* that the people are like a wild Bull in a nett, that can hamper and entangle it selfe more and more, but takes no course to winde it selfe out; very elegant also is that comparison of *Hosea*. chap. 13. 13. where 'tis said that *Ephraim* is an unwise Son, for hee should not stay long in the place of breaking forth of Children, the scope is this. The Prophet compares the kingdome of *Israell* to a woman in travaile, in regard of 'its paines and distresses, and the inhabitants to the child in the womb of the Mother, and to such a foolish Child, which though the Mother bee in never such torture, by reason of 'its continuance in the womb, yet the child takes no care to get forth; but remaines there still though to the killing of Mother and it selfe both; so the *Israelites* had rather stife themselves in the womb of Enne and punish-

Hof. 5. 13,

Hof. 7. 12,

Levir. 27. 39.

nishment, & undoe the state, then leave their sin, & save themselves and the Kingdom their Mother; In the 5. *ch.* & v. the 13. he compares them to a sick wounded person that goeth to a wrong medicine for healing, where he saith *that when Judah saw his sicknesse, and Ephraim his wound, they went to the Assyrian, and sent to Jareb yet could he not cure them; & so to a silly dove without heart, that flyeth to Egypt and Assyria for help. And yet ver. 13. They flye from God, (Though indeed there be no way to flye from God, but by flying to him,) they sent to Jareb but not to God; they open their mouths to be fill'd with the winde but stop them when God offereth that which will satisfy them; A spirituall sleeper useth every way but the right. If there bee a wrong hee will bee sure to take it; hee is sooner ready to destroy himselfe then his sin, and more enclin'd with an obstinate heart to goe on to ruin, then by reviewing the greatness of his provocations, and the goodnesse of him that is provoked; to melt into teares, to aske pardon, to loath himselfe and his lusts, and to turne heartily to the most high; This is the complaint of *Isaiah* that the people returne not to him that smites them; dismall is that denunciation of God, that after all their Famine and Warrs, and losses, and Captivities; they should notwithstanding all these wounds, (they that are left) pine away in their iniquity. Notwithstanding the deaths of thousands before their eyes, their abode in their Enemies land the visiblest tokens of the displeasure of an angry God, yet to pine away and swelter in sin as if nothing could awake them, how dreadfull is it?*

Ther's the first thing in the Text wherein a spirituall deep sleep, appears to be so dreadfull a judgement, in respect of the nature and kinde of it, opened in
five

five particulars.

The second particular in the Text, whereby the greatness of this judgement is set forth, is the measure of it, held out in a double expression.

2.

1. Of the pouring out of it.

2. Of the pouring the Spirit of it.

1. Of pouring it; and this notes that when this deep sleep seizeth upon people as it did upon these in the Text, that it overwhelms them, it runs all over them; it is such a *dead palsey* as stupifieth the whole body; that leaves no part free; like a City that is so begirt with an Enemy, and about which there is so strait a siege that there is no going either in or out; So here the Ministers of the Gospell know not where to set upon, or how to endeavour entrance into these spiritually sleeping sinners; how difficult a thing is it to cure that patient who in every part of his body, outward and inward is distempered; when the whole body is *totum pro vulnere*; All over one wound and malady as it were.

2. The second expression that sets out the measure of this deep sleep, is the spirit of it; A word that properly notes the power and the vehemency of this distemper; As the spirit of a thing is the force and vigor and strength of it, so here is denoted the efficacie and powerfullnesse of this deep sleep in these people and over them; now what a judgement is it for a man to bee under the power of sinne, to bee in *arctâ custodiâ*, close prisoner to the soules greatest enemy, to bee in the bond of iniquitie, to bee held in the Cords of his sinne, to have the soule garrison'd with thousands of such strong men armed as the weakest of them is stronger then an armie of men; surely to bee under the power of the greatest Tyrants breathing, is not a punishment

comparable to this; 'tis a power that none in the world can match, but onely the power of him that is also an Enemy to him that is a spirituall sleeper. If it bee the *power of God that keepes to salvation*; the power of sinne and Satan (if not overpowred) must needs keep to *damnation*; It is such a power as resisteth all the means that come to rescue the soule from it, and that so deeply seizeth upon the sinner, that it makes him purely subdued, bowed down under it; and yet which is worst of all, the nature of this power stands in making a man unwilling as well as unable to get from under it; hee being a very slave in every thing but onely in that which is common to all others that are in bondage, namely to sigh and groan under it.

2. Pet. 2.

3.

3. *The third particular* in the Text whereby the dismalness of this judgment of a *deep sleep* is set out in the *Object*, the persons upon whom 'tis powred, *You*, where wee may take notice of two things.

1. *The Parties.*

2. *The part of these Parties* that the Prophet here intends to be under a *deep sleep*.

1. The parties *you*, *you* a people that are under all my *awakning administrations*; of words, and threatenings, of judgements, and examples, *You have I known of all the Nations of the Earth*, with you have I taken pains more thē with all the people in the world beside, and for you to be in a deepe sleep is a greater, both sin, and shame, and punishment, then for others. None are such approved try'd friends to lust as they that continue in it under means of recovery, none so inexcusable for continuing in their spirituall slumber as they that have had helps to awaken them. 'Tis a shame for any to bee a sleep but more for them that are in the light,

light, the sun, and sound of the word.

'Tis not so great a marvaile for others to be asleep whom God never brought under those helpes that might stir them up; but for those that live in the *day-time* of the Gospell, and are under the stirring Ministry of the Prophets to continue *slumbring in sin*, there can be no Apology; The Apostle makes this an argument 1 Thes. 5. 6. that Christians should beware of this distemper of spiriruell sloth. Let not us sleep as *doe others*; q. d. 'tis enough for those that are in the night of sin and nature to sleep, let not us. 'Twas the argument that the Angell used to *Jacob*, *let me goe, for the day breaketh*: who- Gen. 32. 26. soever is not awaked by the light of the day, the Gospell, shall be awaked by the heat of eternall flames.

2. *The second thing is the part of these parties upon which this spirituall sleepe seizeth*; and that is intended by the Prophet to be the *soule*; The *soule* of a judgment is its seizing upon the *soule*: *spirituall* blessings are the greatest, and *spirituall* judgements the dismallest. There are three things whereby it appeares that the judgement of a deep sleep is greatned by befalling the soule.

1. The soule is the *excellency* of man; the worthiest part: the body is a *body of vilenesse*, the soule a precious soule; excellent every way, but as it is depraved with sin. 'Tis the noblest part of man; noble in respect of its originall, 'tis heaven-borne; in respect of its functions, its endowments; If all be well with the soule, a man is happy, though the body be never so miserable; If it goe ill with the soule, the man is wretched, let the body abound never so much with outward blessings. Phil. 3. 21.
σωματος τα
πρωτος.

When a mean conremptible man, and one of no ac-

D 3 count

count, dyeth, it's never spoken of: but when a Prince or some great man dyeth, all lay it to heart; the soul is the Prince, the body is but the page, and therefore the body is not to be lamented, from which only the soul parteth: but the soule from which God himselfe parteth

2. The *distempers that befall the soule are hardest to remove*; There's no herb in the garden, no receipt from the Physitian, no medicine in the shop, that can cure the soule; men are only parents of the body, and only Physitians of the body; he that *made* the soule can only *mend* it. The *father of spirits*, is the only *Physitian of spirits*; 'Tis omnipotent strength that recovers sinicke souls: man can make them worse, but its only a God that can make them better; Outward helps cannot cure the inward man; The God of the heart can only restore *the hidden man of the heart*: He that sits in heaven must touch and teach the heart, otherwise it can never be reacht or taught.

1 Pet. 3. 4

3. The *distempers that befall the soule are most deadly*, if they be not remedied. A scratch on the finger is a *slight wound*: but a wound that reacheth to the heart is alway dangerous if not deadly; whatsoever befalls the body is but slight, and to be slighted in Comparison of what annoyeth the soule. Soule curses are the onely dreadfull ones. All calamities may be in mercie that befall the body, for they only part between us & health wealth, and friends, &c. but they which befall the soul, part us in some measure from him in whom all blessednesse and true happinesse is laid up.

If the soule liveth, the man dyes not: if the soule be dead in sin the man is dead. The life of our lives, is the health of the soule: the death in death is the miscarriage

age of the soule. If a man be not *heart sicke*, though otherwise much distempered 'tis not look't upon as dangerous; he that is not spiritually and soul and sin-sicke, is not sick unto death; the sicknesses and distempers of the body, are but only such in appearance, & in a sort opinionative, the diseases of the soule are onely such in reality. Spirituall comforts and miseries are only such: *vera*; temporall, whether Comforts or miseries are but *fallacia*, seeing and deceiving; 'twas an excellent advice of Christ to his Disciples: *fear not him that can kill the body, but feare him that can throw both body and soul into hell*; Thus of the third reason, the object of this judgement, *you*.

4. The fourth thing in the Text that makes the spirit of a deepe sleepe so dreadfull a calamity, is the *inflicter* of it, and the punisher with it, and that is the Lord J E H O V A H; The Lord, whose punishments are alwayes either the forest or the sweetest; if they better not those whom they befall they ever hurt them: Now this is a punishment ever of hurt and distruction, not *medicina* but *laniena*, not the cutting of a chirurgeon or a friend; but of an Enemy and a destroyer, 'Tis a blessing of God to correct and love us, A great curse for God to punish and leave us; nay so to punish as the very punishment is a leaving of us. The happinesse of correction stands in teaching us, but, this punishment of a deep sleep is the giving us up to *unteachablenesse*.

There are three things whereby it appeare that 'tis a great addition to this judgement, for God to inflict it.

I. In regard 'tis that God who is the God of all mercy and the Father of all consolation, the God that is the giver of every good and perfect gift; for him to punish must

must needs be very dismall; who shall pittie if he punish? if others punish and God pittie, ther's comfort yet and hope, but who shall bee our friend when the Lord will frown?

Psal. 13. 3.

If mercy be our Enemy, who or what shall be our friend? the Lord that *openeth the eares and eyes* of his people, that *teacheth* them in his wayes, that makes them *to profit*, that *lightens their eyes least they sleep the sleep of death*; 'tis this God that punisheth the obstinate sinner with this judgement, 'Twas a great aggravation of *Esau's* punishment to mis of the blessing, because his Father had blessed his Brother immediately before, *blesse mee, even mee also o my Father, saith hee*, for the same breath that bleisseth a Saint to blast thee, for the same Sermon that melteth a humble soule into teares for sinne to stupify thee in sinne, for the same sun that dissolveth another, to harden thee, for the same gale that blowes on heaven-ward, to drive thee (occasionally) hell-ward; here's a judgement indeed; *If a man sin against God who shall intreat for him*; If God set himselfe against a man who shall recover him

1 Sam. 2. 25.

2. *A deep sleep in respect of the inflicter* is a great punishment because inflicted by God in the deep't of his displeasure, as the last and the forest of his judgements in this life; he never doth it but when he is provok'd to the purpose, he inflicts it as a reckoning for all other faults that went before; when all means and helps of recovery are despised; when God is shewing mercy the *last* mercyes are the best, and the farther he goeth in mercy the sweeter hee is, and so when he is punishing, the last punishments are the forest, and the further he goeth the bitterer he is: hee both loveth and leaveth *gradually*. This judgement of *pinning away* in iniquity is the last that

that God mentions after all those dismall ones there spoken of to befall the people. *Levit. 26. 39.* 'Tis the last judgement the lowest stayer of hell upon Earth; 'tis even contiguous to (as I may say) & bordering upon hell it selfe. Hee that is filthy let him be filthy still, *Rev. 22. 11.* is the last judgment we read of (befalling in this life) in all the *new Testament*. A judgement inflicted upon those that despise the offers of Christ and grace, *so he gave them up, so? how and when? my people would not hearken to my voyce, and Israel would none of mee, so I gave them up unto their owne hearts; when God is punishing with this judgement, hee saith, as Abishai when he offered to smite Saul, said, I wil smite him to the Earth at once, and I will not smite him the second time. God punisheth with a deep sleep as with an hell upon earth, as with that after which a man needs not bee smitten the second time.*

3. 'Tis a punishment inflicted by God, which the more God inflicts it, the more hee loves to inflict : other punishments may move God to pity, as the sword and oppression, &c. But this being a sinne as wel as punishment : the more it lyes upon a man, the more it must needs offend and provoke a God ; and in this respect it is a *distinguishing* judgement, betweene the friends and foes of God ; God loving his people the more hee corrects. Thus much of the first thing propounded for the prosecution of the observation ; *viz.* the shewing wherein it appeareth that the *spirit of a sleep* is so great a judgment.

The second followeth, *viz.* the Application of it ; And this I shall endeavour in these two *practicall* Inferences.

If a deep sleep bee so great a judgement, and the

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greatnelle of it stands in the fore mentioned particulars. There is then a heavy judgement, either fallen or falling upon *us* in *England*; upon you (my Lords) of the Parliament. From falling into it to the utmost, the lowest degree, the Lord preserve us but that we are fallen into it to a very dismall degree, I am confident may bee too clearly evidenced. The five fore mentioned particulars, comprehended in the very kinde or sort of the judgement of *a deep sleep* will be found in a deep measure to agree with us.

I. Liablenesse, exposednesse to miseries. *A spirituall sleeper* lyeth naked to all invaders; is prepared to make no resistance against his enemies, For us of this nation it cannot be denyed but that the terrible alarm's & invasions of judgements among us, ought long agoe to have rouzed us out of sinfull sloath, and have driven us to our Towers and strong holds; I meane to have made us labour to make God our friend; to *run to the name of the Lord*, to close up our selves in the wounds of Christ by faith, to make up our ruinous breaches and gaps by repentance; but have the approaches of judgements wrought upon us after this manner; or rather lye we not still as exposed and naked to judgment, as when it was a thousand times further off? Are wee not like the enthralled *Israelites without a sword or speare* in our land? which of us labour to overcome God with his owne strength of prayer, and faith and a holy life; or rather is there not a greater decay of these of late then ever? Doe we not live as if wee would invite judgements, and as if every one studied to betray himselfe to ruine? the power of godlinesse decreaseth as the power of judgements prevails; our religion like our buildings is of a *slighter frame* then formerly, holinesse

1. Sam. 13. 22.

holinesse is disputed into a meere speculation, and practicall religion evaporated into a notion; where is hee among us that prayes more fervently and frequently then hee was wont, that walks more exactly, that layeth hold upon Christ more strongly then heretofore; never were there warrs that in so short a time, made so many skilfull Souldiers for the body, and so few for the soule.

2. For the second thing I mention'd to bee in a *deep sleep; self-soothing, and pleasing* ones selfe with fancies of felicity and dreams of happinesse; wee in England are the lively picture of *Ariel* here in the context. *v.7.* Hath not God emptyed us of our men our blood, and treasure, and many renowned worthies, and yet doe we not dreame wee are full? how proud have we been with every successe, how sweetly doth the prophane worldling please himselfe and nestle in his feathers of Gold, his places, and stipends, and offices, and scoff at severest denunciations? was there ever known a people brought so low in their *estate*, to bee so high in their owne *esteeme*? a people whose *Father* did *spit in their face with so much indignation*, and yet a people that were so litle dismayed or asham'd as we? witnesse that elfish attire, shamefull & yet shamelesse nakednesse of necks and backs, those sin-blacke, hell-black, bewty-spotts (people would not account it a beauty to be borne with them) that swaggering prophanation of sabbath, drinking and riotousnesse among us.

2. For *unactivenesse, and idlenesse*; wee are in so deep a sleep, that though every thing hath cryed out for our help and succour and hand (there never being a time of so much employment) yet wee lye still like

a company of sworne slaves to sleep. Have we not both Parliament and kingdom, been a company of *harvest sleepers, summer sluggards?* what a faire summer of opportunityes hath God afforded to you (my Lords) for the working in his harvest, and doing great things for his name, hee hath bestowed opportunities so glorious, as I question whether ever Parliament had the like; and I feare that you shall never see the like againe. The Lord grant your harvest weather be not almost at an end. Oh that I could not say with *1 Kings. 18. 41. Elijah* there is (I feare at least) *a sound of much raine;* what might you not have done for God had you had hearts; you might (not to speake of that comfort you might have afforded to dying *Ireland*, relief to poore Christians, refreshment to the Ministers, ease to oppressed ones, content to this faithfull City of *London*) you might by this time have set up *the house of God in England*, and have perfected reformation even to a beautifullnesse; you might have made *Antichrist* to have groan'd like a dying man, you might have made all the reformed Churches in Christendome have blessed God for you; but alas for your *sloathfullnesse*! you are in stead of beautifying & perfecting reformation, but now a laying something like the foundation of it; and this little that is laid, how doe Hereticks and Sectaries, and Libertines, take the stones away from it daily? how active hath God been for us, how dul have we bin for him? what a poore, weake, imperfect, lame, government have we as yet, and what a while was it ere wee could get that litle wee have? wee have received mercy by *ells* (as I may say) but we have returned obedience by *inches*. Wee have been like narrow mouth'd Bottles, wee have given nothing to God without an un-

unkind and churlish muttering and grudging; every thing hath cryed to you, but what helpe hath any received from you? poore oppressed ones cry for help, but they and their causes are neglected, the *City* cryes with *petition* after *petition* and how slowly is it relei-
ed *Ireland* hath sob'd it selfe to death almost and yet you hardly begin to stirr; Ministers cry not with the language of their tongues, (for I think malice it selfe cannot speake them immodest herein) but of their poverty, their oppressions, their almost starv'd families in some places, these cry in your eares, and (in the Lords of hosts too) for maintenance; these who procured and continued you money, arms, men, love, life in your forest straits, that have sav'd the Kingedome, these cry aloud to the Parliament, that Sectaries may not ruine them and theirs, that if you will not give them books you would give them bread, a lively-hood a subsistence; but alas poore Ministers! whose eares, hearts, mouthes have been open'd to you and for you, finde yours stopt against them; there's no stirring for their reliefe. The *Covenant* cryes (God grant not against you) for reformation of the Kingedome, the extirpation of heresies schismes, prophaneesse. &c. and these impieties abound as if wee had taken a *Covenant to maintaine* them, and since it was taken these sinnes which wee have covenanted against have more abounded then in the space of ten times so many yeares before, our Covenant stirs us not, wee are unactive; wee have not done what wee might, the time may come that wee shall not doe what wee would, what if the Lord should say to you, I abhor you and your services; I'll do my worke without you.

4. *Unwillingnesse to bee stirr'd and bee awak'd* is another

another punishment in a deep sleep; And if this agree not to us, what doth? we oppose and openly dislike those who faithfully stir us from our sloth; we are commonly observed to love flatterers, and those who may soothe us though into destruction; painfull zealous Ministers that will tell us of our sins, are now look'd upon as busie men; as those that meddle with the State; they are bid to keep to their Text; as if that preaching which is a coming close to your lusts, were a going away from our Texts. In the Bishops times we were suffered to preach any thing, so we came not near their sins, and this Prelacie is still kept up among us. Hence it is that faithfull Ministers are denyed their maintenance, are abused by the nick-names of Anti-christian, are voyced enemies to the Parliament (are you and your lusts so neare that we cannot be enemies to one, but we must be enemies also to the other) that they have changed their principles, that they are turned Malignants whereas 'tis not the shore that moves, but the Boate-man: the Ministers are still the same men, and walk by the same rule; still are for you, the Covenant, and a pure reformation. The Lord will one day judg who they are that continue faithfull and firme both to him and you, and who are unfaithfull to him, to us and your selves.

5. *Insensiblenesse* is the last and greatest part of this punishment by a deepe sleepe; and doth it not agree to us? *Insensiblenesse* I say of dangers, noyses, stirrings, uncoverings, woundings; dangers we put far from us, we feare nothing; wee live as if wee had made a covenant with death: we blesse our selves in our own hearts, expecting peace, going on in our own wayes. *Insensible* we are of noyses and stirrings; how loud hath beene the voice of the word in our eares, but how deafe have

we

we been? Rare is the operation of the word in our congregation; the bellows are burnt, the lead is consumed, *Ier. 6. 29.* and yet the founder melteth in vaine; Ministers are spent both in strength and numbers, and yet our lusts in neither; and for the Parliament 'tis a common observation that it is *Sermon-proof*; You command us to preach before you, oh that God would command you to practise before us. You enjoyn us to Print: but 'twill bee an unanswerable dilemma another day, either the Sermons you caused to be printed were good or bad: if bad, why were they so much as printed: if good, why not more then printed, why not practised also. Wee are insensible of uncoverings and woundings; though God takes away from us our honours, estates, rents, friends, &c. nay, hath wounded us in health, strength, and even to the death of thousands: yet are we insensible *from whom* these miseries come. We only treat & deale with man, not with God; insensible why they come, we say *not what have we done*, our sins trouble us not, but they rather that will trouble us in our sins, insensible how to remove them, to be rid of them; wee *turne not to him that smites*, witnesse the generall inundation of all prophanenesse among us; never were God and wee further asunder then since our miseries and we were near one another.

The second inference shall be to direct us how to keep off and to shake off this unholy, unhappy distemper of a deep sleepe.

2. Use.

1. Embrace that Ministry that God is wont to make use of, for the rouzing up of slothfull sinners.

God can awaken people without it, but ordinarily he will not; love that preaching most that loves most to excite thee; The word is both *light* and *noise*, both
which

which are wont to disquiet sleepers. Ther's not a greater judgement to a people, then to have such Preachers who labour to continue people in *the sleep of sin*. A silent Minister sins against the very nature of his Function; his work must be to stir you out of your sins, though he knew that he should stir some of you up to rage; he must speake frequently and fervently; *frequently*, if one cry stir not, another may; hee knows not what season God may awaken you in, hee must continue calling and crying though you should sleepe the faster under his noise: as long as there is life, there may be awaking: *fervently* they must not be *sweet Musicians* and *pleasant singers* to cast you into this sleep; nothing requireth so much fervour & vehemency in emploiment as the spirituall welfare of soules; They must be sons of thunder, not of musick, holily impatient against your lusts. There are some doctrines that are pillows & bolsters to a slumbring people; the doctrine of *free-will*, *universall*, whether *grace* or *redemption*, &c. *Antinomianisme* in all its parts is a *doctrine of a deep sleep*; 'Tis a dreadfull presage in that these are the doctrines of our times; never was there a time wherein God spake more terribly, and Ministers more mildly; Ther's now a wretched prejudice against Orthodoxe and faithfull preaching, that it is not a preaching of Christ; 'Tis most of all other discouraged and discountenanced. But we should bee so farre from blaming the loudnesse of the sound of the word, that wee should blame the depth of our own slumber, we should take the part of the word against our lust; and intreat God to speake with, and louder then the Minister to make the word an awakening voice in the Ministrie, though it be a displeasing voice; beseech the Lord to cry in the eares of thy soule
with

with the voyce of his own spirit; to stirr thee in the Ministrie with his own arme, otherwise Ministers shall rend their sides, in steed of rouzing thy soule.

2. *Secondly, labour for a fruitfull improvement of sufferings*; upbraid thy *sin-insensible spirit* with its deafnesse, and take Gods part against thine owne repining soule; It's a singular mercy to be awakened though by severest administrations; *God is never more angry then when he is not angry*; God never punisheth so severely, as when hee punisheth by sparing, and lets thy soule have its fill in impunity; Intreat God to doe thy soule good, his owne way; and beware lest any affliction blow over without bettering thee; phylick, if it works not, hurts and not heales; afflictions are awakening seasons; to continue in sleep under them is the losse of an excellent opportunity; afflictions sanctified are like winds right set to blow to the port. Intreat God to set them right, though they berough. If thou art so close nayl'd to thy lust that sicknesse, or disgrace, or losses in thy estate &c. cannot part it and thee, It's both a provocation to God to leave thee, and an encouragement to Satan to keep thee. Isa. 1. 5.

3. *Endeavour for a tender trembling heart*, at the very beginning of the solicitations of sin; sin is of a stupefying nature; & that which maketh way for eternall feeling, takes away spirituall; oppose and resist thy drousy heart when it first enclineth to sinfull rest; every sinne neglected is a step downward to a deep sleep; That deluge here in the Text, is made up of many drops of sinne; many knots tyed one upon another, will be hardly doosed, sinnes repeated and not repented of, binde down the soule in insensiblenesse and sloth; every spot that falls upon a mans cloathes makes Prov. 5. 22.

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him the more regardlesse of them ; and every sinne suffered to defile the conscience makes thee more carelesse of it; If inclination to sin were resisted, there could bee no stupefaction by sin, that man who dares not wade to the ancles, nay that trembles so much as to touch the water, is in no danger of being overwhelmed with it; The modest beginnings of sin will make way for immodest proceedings; the thickest Rock of ice that will beare a Cart, begins with a thin trembling cover that will not bear a pibble.

2.Kings. 22.11
13.

Ier. 37. 10.

Heb. 11. 7.

*Subito tollitur
qui diu tolera-
tur.*

1.Tim. 4. 7.

4. *Labour for faith in threatnings;* restraine not thy belief onely to what God hath promised, extend it to what God hath denounced; This will make of a regardlesse sinner, a trembling melting Saint as wee see in the case of *Josiah*, faith comprehends all truths past, present, & to come in its vast bosom; & overcomes all improbabilities that seem to keepe away judgments as wel as those that seem to keep away mercies; faith seeth that wounded men shall bee able to overcome a sinfull and threatned City, and it dares not permitt the soule to sleep in sin, notwithstanding wealth and friends, and honours, for it sees that the truth of a threatening and the power of a threatner are above all these; why was not *Noah* drown'd in a deep sleep of sin and in a deluge of water with the old world, who lay securely insensible till the floud awaked them? the spirit of God tells us, that *faith* kept *Noah* both from sleep and floud. Faith taught *Noah* to feare, and fearing is the best way to prevent feeling; A beleever seeth that hee shall bee suddenly snatcht away that is long borne with, faith makes a man solicitous for a time and safe to eternity.

5. *Bee vigorous in the exercising thy selfe in godlinesse,* ever be employed, never think or say thou hast done

done worke enough, think not that thy worke is ended if thy life be not, take heed of remissnesse in Gods service. *Bee diligent in the businesse of heaven;* let the tempter ever finde thee employed; the night comes and no man can worke but as long as the day of life and health, and Gospell lasteth, no man must loyter; *ever bee working out thy salvation;* as sleep causeth idlenesse, so idlenesse causeth sleep; ever bee speaking of, speaking to, meditating about God and his wayes; bee progressive in the way to heaven; take not up thy rest in point of cessation from employment, lest thy rest take thee and overwhelm thee; strive to attaine the highest pitch of religion, and yet bee ever working for heaven as if thou wert at the lowest. Rom. 12. 11.

6. *Be moderate in following the employments, & enjoying the Comforts of this life;* take heed lest these vapours over-whelm thee; Satan lyeth in ambush behind our lawfull comforts; and in the securest enjoyments seizeth upon the soule. Christ was once lost at a feast, and in abundance 'tis hard not to neglect him still.

Prosperity (never that I could yet heare of) awakened any soule out of sin: many have been cast into the sleep of sinne by it. *'Tis as hard to be rich and watchfull, as 'tis to be poore and contented;* when God remembers us most, wee remember him least. Sobriety and vigilancy are enjoined together. *Be sober and vigilant.* Let the things of this life be thy *solatia* not *negotia*: thy refreshments in thy pilgrimage not thy great employments; love them as ever about to leave them: use them not as the things for w^{ch} thou dost live, but as the things without which in this estate thou canst not live. Please not thy selfe in any thing wherein thou dost not see thy God; Let his smile in & his glory by every gift only

1. Pet. 5. 8.

ly comfort thee. Delight in nothing upon earth for it's selfe. Persons that are inclin'd to be grosse in their body must use much exercise : and they who have abundance in the world, should take pains with their hearts, lest while they get the world they loose their God, and please themselves in their sin ; please not your selves in the sensuall using of the Creatures, but in the spirituall enjoyment of the Creator ; Bee not taken with what thou hast in gift, but what thou hast in love ; not with any thing the Lord gives thee, unless he gives himself it. So much for the second practicall inference, viz. of direction, and so for the whole.

That which followed, in the preaching of this Sermon ; in regard it onely concerned their Lordships is set down in the Epistle to them.

FINIS.

